

RELIGIOUS STUDIES (RLST)

RLST 1: Introduction to World Religions

3 Credits

An historical and comparative survey of the principal beliefs and practices of the world's major religions. RL ST 001 Introduction to World Religious (3) (GH;US;IL)(BA) This course meets the Bachelor of Arts degree requirements. The academic study of religion is distinct from instruction in a religion, in that one seeks simply to learn about a religion, its history, texts, major personages, and belief claims. Because religions are always deeply intertwined with the entire cultural history of a region (linked with everything from weather and topography to political, social and economic history), studying a religion always means placing it in its larger cultural context. World Religions (RL ST 001) is an introduction to the religions of the world, past and present. After an introduction to the academic study of religion and various aspects of the field (methods, history, problems), the course begins a more-or-less chronological progression from the ancient world to our contemporary times. Each religion (e.g.: Ancient Near Eastern; Greek and Roman; Hinduism; Buddhism; Judaism; Christianity; Islam; NRMs [“New Religious Movements”]) is placed in its historical, social, and cultural context. The questions that arise in the course of such study are profound (e.g.: how have various religions answered the major questions of life: the question of the meaning of life; the question of evil; the question of how one defines “moral” behavior; the question of how one deals with others who may have a different religion or different morality; etc.), and can be of great help in critically examining one's own views and presuppositions about such matters. The student should leave the course with a good grasp of the variety of answers given by human beings to these “religious” questions over the centuries; how religions are linked to their cultures; how religions change and transform themselves; and how religions function within a culture, including our own. This should provide the student an excellent framework within which to reflect on his or her own religious experience, and prepare the student for mature, sophisticated interaction with the topic of religion later in life. An example of evaluation may be: Evaluation based on discussion, quizzes, mid-term and final exam. As an introduction to religion—and world religions in particular—RL ST 001 offers a brief overview of all the world's major religions, most of which are the subject of focused courses at the 100-level and above. Because RL ST 001 also contains modules relevant to the methodologies used in the academic study of religion, it is also related (or linked) to all other courses in religious studies, which use these same methods. RL ST 001 may be used to fulfill 3 credits in the Humanities. RL ST 001 also may be used to fulfill a US;IL requirement in the major or minor.

Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 United States Cultures (US)
 General Education: Humanities (GH)

RLST 3: Introduction to the Religions of the East

3 Credits

Religious experience, thought, patterns of worship, morals, and institutions in relation to culture in Eastern religions. RLST 3 / ASIA 3 Introduction to the Religions of the East (3) (GH;IL)(BA) This course

meets the Bachelor of Arts degree requirements. This course will explore the foundations, development, and diversity of religious traditions in Asia, focusing mostly on Hinduism, Buddhism, Confucianism, Daoism, and Shinto. It is organized according to two sections: Foundations and Developments. The Foundations section provides an introduction to the worldviews and practices of Eastern teachings. We will also discuss the structure of society, the social expectations on individuals based on gender and class, and rituals, which expose us to rich mythologies or intricate ceremonies. The second section, Developments, traces the evolution of religious doctrine and practice through history. Here, we learn to distinguish among large and small-scale movements and schools, and to familiarize ourselves with the geographical scope of each religion in South, Southeast, and East Asia. An abiding emphasis in this course will be on how to read and interpret the varied scriptures and primary texts of these religions.

Cross-listed with: ASIA 3
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Integrative Thinking

RLST 4: Jewish and Christian Foundations

3 Credits

This course seeks to help students better understand the Bible and appreciate its role as an authoritative collection of sacred texts for Jews and Christians. The Bible is a difficult book, one that is demanding on many levels. In order to read the Bible intelligently, it is important to understand the historical and cultural backgrounds of the biblical writings. This course explores the history and geography of ancient Near Eastern civilizations that shaped the experience of ancient Israel and, later, the Greek and Roman imperial contexts that shaped Second Temple Judaism and early Christianity. The focus of the course, however, is on the biblical narrative itself and the particular ways that the story of Israel and its covenant with God was represented in scripture: in tales, poems, hymns, dialogues, and genealogies. A basic goal of the course, then, is to promote intelligent, well-informed reading of the Bible. Also important is the willingness to read the Bible closely and critically, with a view toward larger questions raised by biblical texts: how is God to be known and understood? What is the purpose of human life in the world? What moral obligations ought to structure our common life? Does human history have direction and purpose? What is the good and how do we follow it? The Bible takes up these questions and many more. Though an ancient anthology shaped by the succession of Assyrian, Babylonian, Persian, Hellenistic, and Roman empires, the Bible is not merely a product of its original contexts. Millennia of transmission and interpretation have made it a product of history in a much more extended and dynamic sense. In this course, we will examine larger questions raised by the biblical writers and consider the ways that the Bible has shaped, informed, and guided Jewish and Christian ways of life.

Cross-listed with: CAMS 4, JST 4
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 United States Cultures (US)
 General Education: Humanities (GH)
 GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Integrative Thinking

GenEd Learning Objective: Key Literacies

RLST 12: Lands of the Bible

3 Credits

Textual and archaeological evidence for the lands, cities, and peoples associated with the Hebrew Bible and Christian scriptures. CAMS (J ST/RL ST) 012 Lands of the Bible (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. CAMS/J ST/RL ST 012 introduces students to the lands, cities, and peoples associated with the Hebrew and Christian scriptures. Using methodologies from historical geography, archaeology, ancient history, epigraphy, and anthropology, students study the Fertile Crescent, from the Nile Valley, through the Levant and its Jordan River valley, to Mesopotamia—the river valleys of the Tigris and Euphrates. Students will study the cities and states of the cultures along these rivers in the Bronze and Iron Ages, including Memphis/Saqqarah, Thebes, Ugarit, Jerusalem, Lachish, Megiddo, Shechem, Samaria, Hazor, Ebla, Babylon, Ur, Petra, Jericho, 'Akko, and others. These are the lands of the Hebrew and Christian scriptures, but also cities that have been revealed through modern study. For example, the texts excavated at Ugarit (Syria) in the 1920's shed light on the relations between ancient Israelites and their Canaanite neighbors in the period of the "Conquest" and the monarchies of the Iron I and Iron II periods. Students will learn that the culture of the ancient Near East is inexorably linked to an understanding of the religious traditions that grew up in the region, including Judaism, Christianity, and Islam. Classes will be a combination of lecture, discussion, and problem-solving, with frequent use of slides and occasional use of artifacts to illustrate the topics at hand. Students are evaluated on three of the following five means: a midterm test, a final essay examination, a five to seven page term paper, a team research oral presentation, a team research poster presentation. Participation in class discussion will also be evaluated. This course fulfills three credits of the General Education or the B.A. humanities requirement. For majors in CAMS, the course fulfills the requirement of three credits in Near Eastern literature and language, civilization, or archaeology. The course fulfills the three credit requirement for courses in RL ST 001-099 for the Religious Studies major, and the Jewish Studies major's requirements. The course also would fulfill three credits of the six credit requirement for courses in any field that may be below the 400-level for the Religious Studies Minor, three credits of the nine credits required in course work for the Jewish Studies Minor, and three of the 18 credits required for the CAMS minor.

Cross-listed with: CAMS 12, JST 12

Bachelor of Arts: Humanities

Bachelor of Arts: Other Cultures

Bachelor of Arts: Social and Behavioral Sciences

International Cultures (IL)

General Education: Humanities (GH)

RLST 44: Ancient Near Eastern and Egyptian Mythology

3 Credits

Survey of major ancient Mediterranean myths, gods, and goddesses in their cultural contexts; influence on later cultures. CAMS 044 CAMS (RL ST) 044 Ancient Near Eastern and Egyptian Mythology (3) (GH;IL) (BA) This course meets the Bachelor of Arts degree requirements. This course introduces students to a selection of major ancient Mediterranean and Egyptian myths, gods, and goddesses. Ancient Canaan, Mesopotamia,

and Egypt (geographically approximating the contemporary Middle East) were primary locations for the development—beginning already in the fourth millennium B.C.E.—of highly complex urban civilizations, many of which persisted until the turn of the Era. These ancient societies were responsible for notable technological achievements, such as writing, sophisticated irrigation systems, and the wheel, and for notable cultural achievements, such as impressive legal codes, highly developed astronomical research, and complex religious systems. This course will acquaint students with some major religious writings stemming from these fascinating old world cultures. The class discusses in some detail a limited range of stories about the divine realm, creation, the flood, kingship, life and death, and sexuality. The course pursues such comparisons by studying myths against the background of the different cultures that produce them. Because a number of these religious myths are historically related, the course will also critically compare the similarities and the differences between them. To underscore how important historical and geographic settings are to understanding these stories, the course uses different techniques of instruction such as small group discussions, slides, lectures, and films. Three of the world's major religions—Judaism, Christianity, and Islam—trace their roots to the religions of the ancient Near East and Egypt. Hence, some attention will be paid to the similarities and differences between the views expressed in these myths and the views developed in classical Judaism, Christianity, and Islam. By grappling with issues such as divine character, self-identity, and female/male relationships in the ancient Mediterranean world, students will be better acquainted with how classical Judaism, Christianity, and Islam innovate beyond the religious heritage to which they are indebted.

Cross-listed with: CAMS 44

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

RLST 70: Prophecy: The Near East Then and Now

3 Credits

Prophecy in the ancient Near East, the ancient Jewish and Christian traditions, and today. CAMS 070 CAMS (J ST, RL ST) 070 Prophecy: The Near East Then and Now (3) (GH;IL) The objective of this course is to introduce students to the prophetic traditions of the ancient Near East and the Bible of the Judeo-Christian traditions. The course will explore the development of prophetic circles in the ancient Near East (incl. Egypt, Syria, Canaan, and Mesopotamia) and then focus on the major prophetic traditions of the Hebrew Bible (to include at least Isaiah, Jeremiah, Ezekiel, Amos, Hosea, Micah, Haggai, Zechariah, and Daniel) and how these traditions were understood in early Judaism and nascent Christianity. Special attention will be paid to the roles of priests, kings, and prophets in ancient Israel to better understand Israelite and Judaeen prophetic traditions in ancient Israelite society. The course will then examine the rise of apocalypticism and its modern manifestations in the coalition of conservative Christians and Jews in "Zion" – the new Jerusalem. Additional emphasis will be placed on the religious and political interactions which manifest themselves in the prophetic movements—then and now—including the rhetoric of ideology and propaganda. Important figures and events illustrate these cultural and political trends, in antiquity, and in the contemporary setting.

Cross-listed with: CAMS 70, JST 70

International Cultures (IL)

General Education: Humanities (GH)

RLST 83: First-Year Seminar in Religious Studies

3 Credits

Critical approaches to the dimensions and directions in Religious Studies.

RL ST 083S First-Year Seminar in Religious Studies (3) (GH;FYS)(BA)

This course meets the Bachelor of Arts degree requirements. Students will be expected to master material relative to the introductory study of a major world religion or aspect thereof, as well as to acquire basic skills useful to the study of the liberal arts. Students will learn to read books and original documents, discuss them, formulate effective arguments, and write essays and papers. The course will challenge students to express themselves and to gather information through discussion and writing of papers about major world religion(s) or aspect(s) of world religion(s). It will challenge students to think about social behavior, the nature of community, and the value of scholarly endeavor as these relate to the particular topic of the seminar. Frequently, the course will deal with intercultural and international topics, though some of the variable topics may not readily lend themselves to such analysis. Through readings, discussions, lectures, and research projects, students will become acquainted with major figures and developments in a major world religion, as well as to acquire basic skills useful to the study of the liberal arts. Students will learn to read books and original documents, discuss them, formulate effective arguments, and write essays and papers. Analysis of this type will provide students with techniques for appreciating and judging arguments and presentations in many fields of learning distinct from religion, from scholarly to popular. By reading and understanding religious texts and the arguments based on them, students will learn to consider the cultural assumptions of different groups and societies and will come to discern and, perhaps, gain deeper insight into their own values and assumptions by contrast with these. Although the course will focus on a specific topic, the instructor will help the student to see the wider implications of the issues and controversies discussed. Whenever possible, the international and intercultural aspects of the topic will be considered. The course fulfills the first-year requirement as well as one of the humanities requirements in general education or a Bachelor of Arts humanities requirement.

Bachelor of Arts: Humanities
First-Year Seminar
General Education: Humanities (GH)

RLST 90: Jerusalem: Past, Present, and Future

3 Credits

Social, cultural, religious, political, and archaeological history of Jerusalem from earliest times (c. 3000 BCE) to present. CAMS 90 / JST 90 / RLST 90 Jerusalem: Past, Present, and Future (3) (GH;IL)(BA)
This course meets the Bachelor of Arts degree requirements. Jerusalem, a holy city for Judaism, Christianity and Islam, is symbolically depicted in art and literature as the physical and spiritual center of the world. Throughout its history, this "city of peace" was a focal point attracting numerous cultures and peoples, the latter sometimes as prophets and more often as conquerors. The reasons for Jerusalem's centrality and significance during the past five millennia as a heavenly and earthly capital are explored in this course. The course curriculum will survey the religious, political, archaeological and historical record of ancient Jerusalem, beginning with its earliest settlement during the fourth and third millennia BC. Jerusalem's urbanization in the second millennium BC, its role as the capital of biblical Israel and Judah during the First and Second Temple periods, and its transformation as a center of

Christianity and later Islam are studied utilizing the testimony of artifacts, architecture, and iconography in relation to the written word. Throughout the ages and continuing into the 21st century, Jerusalem remains a contested city for the three monotheistic faiths. The holy city's impact on the politics of the modern Middle East will be critically examined in light of Jerusalem's history and recent archaeological discoveries and their modern-day interpretation. Objectives include the critical evaluation of archaeological, historical and literary evidence and its relationship to modern-day political and religious perceptions of Jerusalem. The course will encourage research skills (including library training sessions) and writing and oral communication skills based on an analytical approach to the texts and material culture relevant to Jerusalem. This course will fulfill three credits of the General Education or the B.A. humanities requirement and the GI requirement. For majors in CAMS, the course will fulfill the requirement of three credits in Near Eastern literature and language, civilization, or archaeology; and for those in the CAMS ancient Mediterranean archaeology option it will fulfill the three credits of archaeology course work requirement. The course will fulfill three credits of course work concerned with the ancient period or with the land of Israel.

Cross-listed with: CAMS 90, JST 90
Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)

RLST 101: Comparative Religion

3 Credits

Comparative or historical analysis of religious factors—worship, theology, ethics, scriptures, etc., in two or more religious traditions.

Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)

RLST 102: Canaan and Israel in Antiquity

3 Credits

This course is an overview of the ancient history and cultures of Canaan (the Mediterranean Levant of Syria-Palestine) and the emergence of Israel. It involves a critical view of biblical texts (especially the Hebrew Bible, aka Old Testament) in light of other ancient texts, archaeology, and historical methods, in order to explain the nature and the evolution of society, religion, and thought in the prebiblical and biblical era. We will be especially interested in the period from the end of the Late Bronze Age (c. 1200 BCE) to the Persian period (539-332 BCE), and will examine ongoing debates about the Bible and history, as well as the development of Israelite religion from polytheism toward monotheism and a distinctive worldview.

Cross-listed with: CAMS 102, HIST 102, JST 102
Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Key Literacies

RLST 103: Introduction to Hinduism

3 Credits

Historical overview of the development of ideas that forms the basis of the south Asian religious culture. ASIA 103 / RLST 103 Introduction to Hinduism (3) (GH;IL)(BA). This course meets the Bachelor of Arts degree requirements. We begin with a discussion of the pre-Vedic Indus Valley civilization reflecting upon its influence on later south Asian cultures. The course then traces how the Vedic ritual tradition, and the Vedantic philosophy gave rise to the concepts of Karma (individual action and its underlying motives), Samsara (the cyclical view of life), and the Atman (nature of the individual). Moreover, we pause here to explore the relationship between the emerging idea of civic responsibility (Dharma) and its relationship to the Vedic and Vedantic thought. Next we examine how the Vedantic philosophical tradition may have incorporated a diversity of philosophical views including both Brahmanical as well as non-Brahmanical traditions of Buddhism, Jainism, Lokayata, etc. The class will read excerpts from the religious literature of the era. The first part of the course concludes with selected readings from the Bhagavadgita, Mahabharata, as well as some Buddhist and Jaina texts. All of these readings will be in English. Class discussions focus on how the classical Hindu worldview may have emerged from the philosophical foundation of the Vedantas, and later built the groundwork for the Hindu Bhakti (devotion) movements. The second part of the course focuses on the various regional Bhakti traditions from the middle ages onwards, analyzing how the regional cultures may have related with the great classical Brahmanic tradition. The course concludes with a discussion of how Hinduism in the post 1800s responded to the forces of colonization, exploring how the different religious and cultural traditions of south Asia may have interacted with other religious cultures (both indigenous and foreign) like Buddhism, Jainism, Islam, and Christianity. We shall read excerpts from noteworthy thinkers and writers of nineteenth and twentieth century to understand the very interesting dynamics between religion and civil society of more recent times. This course concludes with a discussion of how Hinduism in the post 1800s responded to the forces of colonization, exploring how the different religious and cultural traditions of historical south Asia may have interacted with other religious cultures (both indigenous and foreign) like Buddhism, Jainism, Islam, and Christianity. We shall read excerpts from noteworthy thinkers and writers of nineteenth and twentieth century to understand the very interesting dynamics between religion and civil society of more recent times.

Cross-listed with: ASIA 103
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning

RLST 103H: Introduction to Hinduism

3 Credits

Historical development of Hinduism to the present.

Honors

RLST 104: Introduction to Buddhism

3 Credits

A general survey of the basic doctrine, practice, and historical development of Hinayana and Mahayana Buddhism. RLST 104 / ASIA 104 Introduction to Buddhism (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course is a general survey of the historical development, basic doctrines, and practices of Hinayana, Mahayana, and Vajrayana Buddhism. The course is structured around the "Three Jewels" of Buddhism: Buddha, Dharma, and Sangha. That is to say, we will learn about the Buddha as a historical figure and spirit; we will come to understand the basic elements of his doctrinal teachings; and we will examine the community of followers who have practiced his teachings. Special attention will be paid to the various "geographies" of Buddhism as expressed through different cultures in ancient India, Southeast Asia, and East Asia. At the conclusion of the course, we will encounter Buddhism as a relatively new cultural force in America. The course revolves around the discussion of key issues in the philosophy, ethics, and theology of various forms of Buddhism.

Cross-listed with: ASIA 104
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 United States Cultures (US)
 General Education: Humanities (GH)
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Integrative Thinking

RLST 105: Buddhism in the Western World

3 Credits

A general survey of the development of Buddhism as a religious tradition in the West, focusing especially on America. RL ST 105 Buddhism in the Western World (3) (GH;US;IL) (BA) This course meets the Bachelor of Arts degree requirements. The academic study of religion is distinct from instruction in a religion in so far as one seeks simply to learn about religion, or religions, by considering the history, texts, major figures, and belief systems of one or more traditions. Because religions are always deeply intertwined with the entire cultural history of a region, studying a religion has always involved placing it in a larger cultural context. Buddhism in the Western World (RL ST 105) provides an intense concentration on a particular topic from the Buddhist religious tradition, focusing on historical, comparative, and phenomenological concerns. The course concentrates on the major figures involved, integrated with significant issues and religious practices in the development of the aspect of the Buddhist religious tradition under investigation. In many cases, across the face of Indian, Chinese, and Japanese Buddhism, gender, racial, and ethnic issues play critical roles in the development of the tradition studied, and these are explored in depth. Finally, the course examines the symbols, myths, and rituals of culture or cultures involved, which are radically different than our own, providing for each student the opportunity to compare, consider, and assess a wide variety of expressions of religiosity. Evaluation is research paper. Buddhist in the based on discussion, written assignments, and a major Western World, RL ST 105, offers a special focus on a particular aspect of one of the major religious traditions of the world. Because general approaches and methodologies in the academic study of religion are employed throughout the course, RL ST 105 is linked to all other courses in religious studies. RL ST 105 may be used to fulfill 3 credits in the Humanities,

and may also be used to fulfill a US;IL requirement in the major or minor.

Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)

RLST 106: Mysticism and Kabbalah

3 Credits

A survey of the history, philosophy, and cultural impact of various mystical traditions in relation to world religions.

Cross-listed with: JST 106
Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)

RLST 107: Introduction to Islam

3 Credits

Community and message of the early movement; development of authoritative structures and traditions; proliferation of sects; theology and creeds; mysticism.

Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)

RLST 110: Hebrew Bible: Old Testament

3 Credits

Introduction to the history, literature, and religion of ancient Israel. RLST 110 / CAMS 110 / JST 110 Hebrew Bible: Old Testament (3) (GH;US;IL) (BA) This course meets the Bachelor of Arts degree requirements. The Hebrew Bible is the record of the interaction between the people of ancient Israel and their God. As a religious text, the Bible is inextricably intertwined with the cultures of Israel's neighbors, including the Canaanites, Syrians, Greeks, Assyrians, Babylonians, Arabs, Egyptians, and the peoples of the eastern desert. To study the Hebrew Bible and its development during the first millennium BCE is to study the history, culture, and literature of the entire region. Hebrew Bible introduces students to the literature of ancient Israel, its rituals, the stories which established a people's identity, and which defined their moral behavior. Great figures of the texts, such as Moses, David, Solomon, Bathsheba, Ruth, Jeremiah, Daniel, and Ezra, teach us important lessons about life and how people of faith attempted to relate to one another, to God, and to people outside their ethnic group. Students will read from the text and from a textbook which contains scholarly opinion from a variety of sources. Recent archaeological and epigraphical studies will be incorporated into the course to enhance our work. The ultimate goal will be to assess the meaning of the texts in their ancient Near Eastern environment, and to understand the development of Hebrew religion and the beginnings of Rabbinic Judaism. Students will be evaluated using an hour examination, a 6-8 pp. "hermeneutical essay," a final examination, class attendance and discussion. As an

introduction to the scriptures of the Hebrew Bible / Old Testament, RLST 110 / CAMS 110 / JST 110 utilizes the methodologies used in the academic study of religion. The course is related or linked to many courses in religious studies which use these same methods or which are related to the history and development of Judaism, Christianity, or Islam. RLST 110 / CAMS 110 / JST 110 may be used to fulfill requirements for the Religious Studies major. RLST 110 / CAMS 110 / JST 110 may also be used to fulfill the GI or GH requirements in the major or minor in Religious Studies, Classics and Ancient Mediterranean Studies and Jewish Studies.

Cross-listed with: CAMS 110, JST 110
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)
General Education: Humanities (GH)

RLST 111: Early Judaism

3 Credits

Religious thought, practices, and parties in the Second Temple period; the emergence of rabbinic Judaism. CAMS 111 CAMS (J ST/RL ST) 111 Early Judaism (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Early Judaism will introduce students to the history of Judaism as reflected in Jewish literature from the period of the Babylonian exile (587/6 BCE) to the closure of the Babylonian Talmud (ca. 600 CE). In this period, ancient Hebrew religion was transformed into a new world religion-Judaism. Students will read selections from the Bible, and from other religious literature, including the Dead Sea Scrolls, the Apocrypha, the Christian Scriptures, the Mishnah, and the Talmudim. By tracing the development of various Jewish "parties," students will appreciate how Classical Judaism evolved, and how the early Church emerged from Jewish roots in the first centuries CE. Early Judaism grew from its roots in the period of Achaemenid domination. Jews were dispersed throughout the eastern Mediterranean, so influences from Persian, Hellenistic, and Roman thought naturally influenced the faith's development. Students in Early Judaism will develop a new appreciation for the basic beliefs and practices of Judaism as well as for the beginnings of the Jesus movement and the development of the early Christian Church. Theological and historical questions concerning the origins of evil, the primacy of prayer, the beginnings of Jewish religious architecture, and the rise of anti-Semitism will be explored. Religion is always linked inextricably to culture. Judaism's transformation in contact with diverse cultures will become evident throughout RL ST/CAMS/J ST 111. The methodologies used in this course will enable students to read and evaluate primary and secondary sources used in the academic study of Judaism. Many other courses in Religious Studies (001, 004, 110, 120, 124), Jewish Studies (010 and 102), and Classics and Ancient Mediterranean Studies, as well as History and Art History are closely related or linked to this course. RL ST 111 may be used to fulfill 3 credits in the Humanities, or to fulfill the GI requirement in the major or minor. The course will be offered once each year, with an enrollment of 65. This course will satisfy 3 credits towards the minor in Jewish Studies or the major in Religious Studies, plus being cross-listed with CAMS, fulfilling part of the requirement for courses in supporting or related areas of all Classical and Ancient Mediterranean Studies majors. The course also provides an excellent addition to other courses, such as CAMS 010, "Mesopotamian Civilization;" CAMS 044, "Ancient Near Eastern Mythology;" CAMS 045 "Classical Mythology;" CAMS 033, "Roman Civilization;" and CAMS/ANTH/J ST 012, "Archaeology of the Lands of the Bible."

Cross-listed with: CAMS 111, JST 111
 Bachelor of Arts: Humanities
 International Cultures (IL)
 General Education: Humanities (GH)

RLST 113: Myths and Legends of the Jews

3 Credits

Comparative study of diverse interpretations of stories from the Bible in Judaism and Christianity. CMLIT (J ST/CAMS/RL ST) 113 Myths and Legends of the Jews (3) (GH;IL) The impact of the Bible on Western Culture is immense. Beyond its religious importance, the motifs and images from its myths and stories permeate literature and art, providing a basic frame of reference that for much of history could be taken for granted. A degree of familiarity with these motifs so as to be truly fluent is no longer common, and so it requires special effort to discern allusions to biblical traditions. Moreover, these traditions are not static: religious communities continually re-interpret them and appropriate them in very different contexts. Many prominent traditions in Judaism, Christianity, and Islam do not appear explicitly anywhere in the Hebrew Bible, but are the product of imaginative and ingenious interpretation and re-tellings. Why, for example, is Noah an example of a righteous person in Christian tradition, but in rabbinic tradition is more often portrayed as a profane, earthly-minded man who was saved only because he was the least bad of an evil generation? Why is Moses commonly portrayed with horns in medieval art? Underlying such different traditions are centuries of debate and reflection on these texts as sacred scripture, and competing religious communities often authorized their distinctive beliefs and practices by reading them into scripture. The differences are often too subtle to discern apart from careful comparison. This course will explore the boundaries between Scripture and tradition by means of a close examination of the myths and stories in the Hebrew Bible and their subsequent interpretation and re-tellings in Judaism, Christianity, and Islam. Our procedure will be to compare these traditions closely with the biblical text, asking: What is different? What concerns motivated the changes? Is it possible to discern patterns of change, or "agendas" of the author? We will also compare with later interpretive traditions (Jewish, Christian, Islamic). Can we trace trajectories of interpretation? Can we discern particular interpretive methods in operation? We will seek to answer: what do these re-workings of the traditions tell us about the development and function of Scripture, and the social circumstances of the communities? Finally, we will seek to detect reflections of these interpretive traditions in literature and art from the medieval to the modern periods.

Cross-listed with: CAMS 113, CMLIT 113, JST 113
 International Cultures (IL)
 General Education: Humanities (GH)

RLST 114: Modern Judaism

3 Credits

This course will explore the developments in Judaism since the Enlightenment and the French Revolution. Major changes have come to the world since 1700—changes represented by terms such as the Enlightenment, Emancipation, Industrialization, Nationalism, Urbanization, Immigration, and Egalitarianism/Feminism. These broad social changes led to the break-up of traditional communities and, among other things, reformulations of Jewish Life and Jewish Religion. The effects can be seen in a number of Jewish responses—Assimilation,

Hassidism, Self-Defense and Nationalism, Denominationalism, and Egalitarianism/Feminism—which we shall study in this class. In particular, we shall look at Jewish spirituality—its historical and theological development, its many historical and modern manifestations, and how it works.

Cross-listed with: JST 114
 Bachelor of Arts: Humanities
 International Cultures (IL)
 United States Cultures (US)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Soc Resp and Ethic Reason

RLST 115: The American Jewish Experience

3 Credits

Chronological and topical survey of the story of Jewish life in America. We will trace the social, religious, cultural, and political developments in the Jewish community from the Colonial Period to the present. Topics to be covered include immigration, acculturation, ethnicity, gender, politics, and communal and religious innovation. While "knowing the facts" is obviously important to historical understanding, this course helps students develop critical thinking skills. These skills include: close and thoughtful reading and analysis of primary and secondary sources; looking for a broader coherence or "order" to the material; independent analysis and effective articulation (both in writing and in class discussion) of well-reasoned, well-crafted conclusions and interpretations and arguments (conclusions/interpretations/arguments which are supported by specific factual evidence derived from a variety of sources). The three specific course objectives underscore its scholarly dimensions: (1) Students will gain a knowledge and understanding of the relationship between the experiences of members of the American Jewish community and United States history as a whole. (2) Students will gain an understanding and knowledge of the political, economic, and social processes that shaped the American Jewish experience. (3) Students will learn how to "think historically" by placing documents written in the past in their historical contexts, and to consider the relationship of the past to the present. By the end of the course students will: Demonstrate an understanding of the chronology of American Jewish history. Demonstrate an understanding of the diverse experiences of different groups of Americans. Demonstrate an understanding of the social, political, and ideological structures that shaped the American Jewish experience and continue to shape the modern United States.

Cross-listed with: HIST 115, JST 115
 Bachelor of Arts: Humanities
 United States Cultures (US)
 General Education: Humanities (GH)
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies

RLST 116: Muslims in America

3 Credits

This course is a study of Muslims from multiple racial, cultural, and national perspectives; it explores what it means to be a Muslim in America. RL ST 116 Muslims in America (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course is a study of

Muslims in the United States. It examines the multiple racial, cultural, and national groups that comprise this diverse community; we will question what it means to be a Muslim in America. It traces the trajectory of this seventh century faith as a transplanted faith in the New World. The course interrogates Islam in America starting with the historical record of the surviving Muslims that came to the shores of the Americas as African slaves and their enduring efforts to remain Muslims. Next, we examine African American Islam in its myriad formations. The influx of immigrants in the 1960s from the Arab Muslim world, Africa and Asia, including Central Asia became the second historical chronicle of Islam in America. This inquiry examines the narratives of each wave of Islam as a cultural and religious force in the development of Muslim identity in America. The course will examine how Muslim populations during each of these divergent waves confronted American pluralism, diversity and democracy. The course examines the transformation of the Islamic tradition from its origins in the Arabian peninsula to the shores of North America, including questions of authority, the growing salience of American Muslim women's conception of gender jihad, the struggle of Muslim trans gender community to gain acceptance, institution building, and the efforts to develop an American Muslim identity. The course will also examine the musical genre of rap music with special reference to the second generation of Muslim. We will also examine the role of Islam in American prisons. The course will examine how the Islamic tradition has been adapted to the American cultural milieu and how Muslim culture is also influencing America. The course will examine how Islam and Muslim populations have been conceptualized in America before and after 9/11.

Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)

RLST 120: New Testament

3 Credits

CAMS 120 / JST 120 / RLST 120 New Testament (3) (GH)(BA) This course meets the Bachelor of Arts degree requirements. This course provides an introduction to the collection of early Christian writings that make up the New Testament. It begins with an examination of the first-century context in which these writings took shape—one overshadowed by the Roman empire, influenced by Hellenistic culture, and based, above all, on varieties of Judaism. From there, the course takes up a few guiding questions. How, in this ancient context, did the first Christians understand and portray the figure at the center of their communities, Jesus of Nazareth? What do the New Testament writings reveal about the beliefs and aspirations of these communities as they advanced a movement that would, in time, become among the most consequential in world history? By the end of the course, students will have gained knowledge of the historical context of New Testament writings and an understanding of why the New Testament has been such an important and influential collection of writings.

Cross-listed with: CAMS 120, JST 120
Bachelor of Arts: Humanities
General Education: Humanities (GH)
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Key Literacies

RLST 121: Jesus the Jew

3 Credits

Although Jesus of Nazareth is the object of Christian devotion, he was not a Christian himself, but a pious Jew. What can be known about the historical figure of Jesus the Palestinian Jew? How would his teachings and actions have fit in the context of Judaism of his day, in the Greco-Roman world? What did he mean when he proclaimed the coming kingdom of God? Because almost all of our source material espouses Jesus as the Christ of Christian faith, the first step is to understand the aims and perspectives of these Christian sources, including the canonical Gospels as well as non-canonical Gospels. Through careful examination of these sources in light of critical scholarship and the social and historical context of Judaism in the Greco-Roman world, we will consider how much the historian is able to reconstruct of Jesus using historical method, what the limits of this investigation are, and how relevant the task is. We will consider and evaluate a few of the different scholarly reconstructions of the historical Jesus. Major emphases will include the historical, social, religious, political, and cultural contexts of Jesus, including important precursors; the political, institutional, and cultural history of the teachings and actions of Jesus in their Jewish setting, and how these are reinterpreted by his followers after his death. Attention will be paid to the development of variant Christian traditions about Jesus including Jesus as Messiah, his death as a saving event, the resurrection as exaltation of Jesus as Lord, the memorialization of Jesus in Christian ritual practice, and the cultural and religious impact of Jesus throughout history. In addition to the early Christian sources on Jesus (especially the canonical Gospels, but also other New Testament texts and non-canonical writings), on each topic students will read selections from early Jewish writings in order to illuminate the cultural context. These include the Dead Sea Scrolls, Philo, Josephus, Jewish texts among the so-called Apocrypha and Pseudepigrapha, early rabbinic texts, and epigraphical writings. Relevant archeological evidence and Greco-Roman sources will also be considered. Broader issues of historical, cultural, linguistic, political and geographical context will be covered in lectures and secondary readings.

Cross-listed with: CAMS 121, JST 112
Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Global Learning
GenEd Learning Objective: Integrative Thinking

RLST 122: Apocalypse and Beyond

3 Credits

¿Apocalypse and Beyond¿ is a topic (and title) meant to suggest that apocalyptic imagination about the end of the world, first begun in the Ancient Near East with certain Jewish and Christian writings, is constantly re-envisioned for each new age. Apocalyptic literature and world views are frequently produced by marginalized groups who perceive themselves to be persecuted, and who envision a violent (often divine) intervention, which alone will bring justice. In Part One of the course, we will examine the ancient literary genre of apocalypse, which was popular in the Ancient Near East from around 200 BCE to 200 CE, especially in Jewish and Christian writings both in the Bible (e.g., Daniel

and Revelation) and outside of it (e.g., First Enoch, the Apocalypse of Peter, and the Apocalypse of Paul). The authors of these apocalypses expected the evil age in which they were living to dramatically end in their lifetimes; although that did not happen, apocalyptic thinking became foundational to the three world religions stemming from the Near East – Judaism, Christianity, and Islam – to varying degrees. In Part Two, we will examine the ideology, sociological underpinnings and some historical examples of apocalyptic groups and movements in medieval to modern times, and look at the impact that apocalyptic world views have had on the secular world, including philosophy, political movements, and popular culture, such as movies.

Cross-listed with: CAMS 122, JST 122

Bachelor of Arts: Humanities

Bachelor of Arts: Other Cultures

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Key Literacies

RLST 123: History of God: Origins of Monotheism

3 Credits

This course examines the early history of God; that is, the concept of the divine as a single supreme being. In particular, it focuses on the origins of monotheism and the development of its three major traditions in the Near East: Judaism, Christianity, and Islam, from their respective beginnings to around 1000 C.E. The course will begin with an analysis of the polytheistic religious milieu of the Ancient Near East in the second and first millennia B.C.E., and will consider the question of how, when, and why belief in one God first appeared in ancient Israel. Various modern theories about the origins of Israel's national God (Hebrew Yhwh/Yahweh and Aramaic Yhw/Yaho) will be analyzed, with careful attention to the evidence of ancient texts and archaeology. Following a discussion of the nature of the religion(s) of early Israel, the course will then turn to the development of Judaism as the world's first monotheism. It will then examine the subsequent emergence of Christianity in Roman-era Palestine and Islam in Late Antique Arabia, with a brief glance at the Persian religion of Zoroastrianism, which shares some commonalities. Finally, the course will compare and contrast some of the major beliefs, practices, and significant historical trends and movements within the first centuries of the three major monotheisms.

Cross-listed with: CAMS 123, JST 123

Bachelor of Arts: Humanities

Bachelor of Arts: Other Cultures

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Key Literacies

RLST 124: Early and Medieval Christianity

3 Credits

This course provides an introduction to the history of Christianity. It traces, specifically, the development of the Christian movement from its

beginnings as a small Jewish sect in Jerusalem to its unlikely emergence as the religion of the Roman Empire and, finally, its subsequent spread and development in Europe, Asia, and Africa. In form and structure, the course is historical, following figures and events in a more or less chronological sequence and taking up questions of causality, influence, and social identity. Yet the course is also concerned with the ideas, concepts, and philosophical viewpoints that have shaped Christianity and given it a certain intellectual coherence over time. The course begins with first-century construals of messianic identity and also with the figure of Jesus, as he was portrayed in the New Testament gospels. It then follows the first generations of the Christian movement, considering it within the context of first-century Judaism and the early Roman empire. Topics include persecution, martyrdom, and the important contributions of Origen. The middle section of the course looks at the second, third, and fourth centuries through three lenses, as it were: the office of bishop, the rise of monasticism, and the realities of empire. Bishops, monks, and emperors all shaped Christianity in essential ways, creating a rich and complicated spiritual, moral, theological, intellectual, and geo-political legacy for generations to come. The final third of the course looks at the development of Christianity beyond the fourth century in geographical groupings including churches in Africa, Asia, the Middle East, western Europe, Byzantium, and the Slavic lands. It is hoped, in all of this, that students will gain an understanding not only of Christian history but also of what made - and what makes - Christianity a distinctive and influential religion.

Cross-listed with: CAMS 124, JST 124

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Integrative Thinking

GenEd Learning Objective: Key Literacies

RLST 125: Modern Christianity

3 Credits

Analysis in cultural context of selected thinkers, ideas, and movements in Christianity from the sixteenth century to the present.

Bachelor of Arts: Humanities

General Education: Humanities (GH)

Writing Across the Curriculum

RLST 130: The Ethics of Western Religion

3 Credits

History of theological-social ethics of the Judaeo-Christian tradition.

Bachelor of Arts: Humanities

General Education: Humanities (GH)

RLST 131: Introduction to Bioethics

3 Credits

Studies questions of ethics in relation to biotechnology research and implementation, genetic engineering, medicine, animal and human rights. RL ST 131 Introduction to Bioethics (3) (GH)(BA) This course meets the Bachelor of Arts degree requirements. The course, as other 100-level Religious Studies Program and Philosophy courses, is intended

for Liberal Arts majors and others likely to take Religious Studies and Philosophy courses rather than for Religious Studies majors. This course will provide a critical survey of key concepts, problems, and figures in the short history of bioethics and in contemporary studies and possible future directions. The course will develop the student's analytical and critical skills through study of different views on the nature of life and what experimentation with life-forms morally entails. The course will examine the increasingly techno-scientific definition of the nature of life and the human condition and evaluate such arguments and positions of practice in regard to opposing views of life as inherently sacred. It will investigate the extent and breadth of moral arguments in regard to differing life forms and consider the rights of humans and non-human animals. Students will be graded on participation, case study analyses, a group presentation, and a final paper. RL ST 131 satisfies the GH requirement and it may be used to fulfill major and/or minor requirements in Philosophy and Religious Studies. This course is offered every other year with an enrollment of 35-50 students.

Bachelor of Arts: Humanities
General Education: Humanities (GH)

RLST 133N: Ethics of Climate Change

3 Credits

Climate change is not only a political, economic, and social crisis, it presents one of the great moral problems of our time. This course will cover the science, policy, and ethics of climate change. It fulfills general science requirements by giving an overview of the role played by such diverse scientific disciplines as chemistry, earth systems, ecology, and geology in understanding our changing climate while also exploring mitigation and adaptation strategies being developed in the fields of engineering, forestry, agriculture, and others. It fulfills humanities requirements by delving into the ethical dimensions of climate change, including religious and humanistic theories of human flourishing, deontological and teleological theories of ethics, and analysis of specific choices addressed by international negotiators. A hallmark of this course is using Penn State as a *living laboratory* by taking advantage of both faculty expertise and the realworld activities of the Office of Physical Plant. Every week, students will interact with experts from various quarters of the University in order to see how climate change is being approached in a multi-disciplinary fashion. The first third of the course will feature guest lectures by EMS faculty working on paleoclimate, modeling, carbon sinks, ocean acidification and other aspects of climate science. The second portion will engage humanists, economists, historians, and artists at Penn State. The third will include tours of Penn State facilities, such as the East Campus Power Plant, and interviews with researchers developing new energy and sequestration technologies. In addition to exams and papers, students will prepare for a mock negotiation by learning about the energy profile and history of assigned countries. They will then have to set specific CO2 and temperature goals and come up with solutions to achieve these. The goal is to understand the role placed by ethical ideals in the pragmatic process of producing an equitable solution. In short, this course will give students the tools to understand the basic science of climate change and its ethical implications. Students will come away with a better sense of the moral dimensions of this phenomenon and the implications for human civilization and for the biosphere.

Cross-listed with: METEO 133N, PHIL 133N
General Education: Humanities (GH)
General Education: Natural Sciences (GN)

General Education - Integrative: Interdomain
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Soc Resp and Ethic Reason

RLST 135: Ethics in Jewish Tradition and Thought

3 Credits

This course takes as its starting point the idea that modern ethical frameworks are deeply rooted in the soil of older traditions. By examining the development of Jewish intellectual traditions and their roots in the Bible, it provides students with an opportunity to study ethics in a philosophically textured, culturally rich, and historically informed way. And by focusing on Jewish engagement with the Bible, the course illuminates other traditions that derive from biblical monotheism: for example, those associated with Christianity, Islam, and the Enlightenment. The first part of the course takes up the idea of tradition and includes a study of biblical texts that serve as the foundation for key moral concepts. Following the traditional division of the scriptures, it examines questions of human identity and responsibility in the Torah, social ethics in the Prophets, and the quest for wisdom in the Writings. The final topic in this unit is the development of ethical tradition among the great sages of Jewish antiquity. The second unit shifts focus to the appropriation of tradition in modern Jewish thought. After reviewing important developments in Jewish thought in the medieval and early modern periods, it turns attention to the ways that some recent figures have addressed perennial concerns in light of commitments and ways of being that are integral to Jewish identity. By reading closely the works of such seminal thinkers as James Kugel, Joseph Soloveitchik, and Abraham Heschel, we will gain a deep acquaintance not only with important vocabulary but also with the ways that traditional words and concepts may be used dynamically to produce fresh ways of looking at questions in moral philosophy.

Cross-listed with: JST 135, PHIL 135
Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Soc Resp and Ethic Reason

RLST 137: Women and Religion

3 Credits

Jewish and Christian religious views on womanhood; thought and lives of important religious women; and feminist understandings of these. RLST 137 / JST 137 / WMNST 137 Women and Religion (3) (GH;US;IL) Women and Religion examines the historical and contemporary role of women in society and in religion, how those roles are shaped by religious doctrines around leadership, ritual, language, and the valuation of women's experience and history, and the diversity of women's voices speaking to these issues. An historical inquiry begins with a review of early goddess-based religion and an examination of gender roles promoted in selected creation narratives, including those from Genesis. Additional biblical and non-canonical texts are studied for their various characterizations of woman, the influence of marital status, and her place in the public and private spheres. Historical debates about women consider what roles women played in leadership structures,

in religious ceremonies and in the creation of a theological tradition as well as the places women created for themselves outside "official" institutional churches or the formalities of worship. We study prominent women in biblical history, the early church, the medieval past, and in modern American history. What are their stories and what noteworthy contributions did they make in the history of religion? What do we know of their lives and thought? Furthermore, the course addresses contemporary issues of importance to women and how those issues are resolved from the multiple perspectives within Judaism and Christianity. Such issues may include dating, marriage, family and divorce; spousal and gender relations; reproductive rights; homosexuality; sexual violence toward women; work outside the home; and religious leadership and inclusion. Finally, the course examines women's diverse understandings of the ways of being religious. Women are not a homogeneous group and are responding in a multitude of ways to the decisions they face about staying within or working outside established institutions. We consider their choices, from redefining and recreating new traditions and rituals, both within and outside formal worship settings, to returning to goddess worship and other innovations inspired by the most recent feminist movement. All topics are discussed in light of the different beliefs and understandings across the movements within Judaism as well as within Roman Catholicism and the many Protestant denominations. In addition, the diversity of scholarly interpretation is emphasized, including that offered by feminist theologians and the breadth of women's experience arising from factors of race, ethnicity, sexual orientation, and class and educational background.

Prerequisite: third-semester standing
 Cross-listed with: JST 137, WMNST 137
 Bachelor of Arts: Humanities
 International Cultures (IL)
 United States Cultures (US)
 General Education: Humanities (GH)

RLST 140: Religion in American Life and Thought

3 Credits

The function, contributions, tensions, and perspectives of religion in American culture.

Cross-listed with: AMST 140
 Bachelor of Arts: Humanities
 United States Cultures (US)
 General Education: Humanities (GH)
 Writing Across the Curriculum

RLST 145: African American Religions and Spirituality

3 Credits

History and significance of the religious dimension of the Black American struggle for equality from enslavement to the contemporary period.

Cross-listed with: AFAM 145
 Bachelor of Arts: Humanities
 International Cultures (IL)
 United States Cultures (US)
 General Education: Humanities (GH)

RLST 146: The Life and Thought of Martin Luther King, Jr.

3 Credits

A survey of the civil rights leader including his religious beliefs, intellectual development, and philosophy for social change.

Cross-listed with: AFAM 146
 Bachelor of Arts: Humanities
 United States Cultures (US)
 General Education: Humanities (GH)

RLST 147: The Life and Thought of Malcolm X

3 Credits

The life of Malcolm X/El Hajj Malik El Shabazz (1925-1965) and his social, political, economic, and moral thought. AFAM 147 / RLST 147 The Life and Thought of Malcolm X (3) (GH;US)(BA) This course meets the Bachelor of Arts degree requirements. This course will examine in-depth the life, speeches, and thoughts of Malcolm X/El Hajj Malik El Shabazz. While the *Autobiography* will be a major source, we will also use other sources to develop an understanding of the philosophy and thought of Malcolm X. We will explore the social, economic, political, cultural, religious, moral, and spiritual context of America in general and of African Americans in particular. We will examine Malcolm X's influence on the period in which he lived and since his assassination. We will compare and contrast his view on issues of race, culture, politics, education, crime, human rights, civil rights, morality, and economics with those of other African American leaders and with the prevailing views of most Americans on those subjects. We will devote a large portion of the course to the examination of the social movements that impacted on Malcolm and those that he influenced. The speeches of Malcolm X and the writings about Malcolm X are instructive and will be utilized along with other documents. Videotapes and audiotapes will also be employed as instructional materials. Students are expected to be ACTIVE participants in the learning/teaching experience. Students are required to participate in class discussions centered on the readings and related topics. There will be a written mid-term examination and a written final examination. Students are expected to complete an individual research project related to the course and write a paper on that research as well as to participate in a collaborative group project of their choosing on a subject related to the class. This course will count in the supporting courses category of the major and minors in African/African American studies. It also will fulfill credits in the Religious Studies Program. It may also be used to fill GH and US requirements.

Cross-listed with: AFAM 147
 Bachelor of Arts: Humanities
 United States Cultures (US)
 General Education: Humanities (GH)

RLST 153: Dead Sea Scrolls

3 Credits

Examines the discovery, contents, and interpretations of the Dead Sea Scrolls, Jewish texts from approximately 225 B.C.E. to 68 C.E. CAMS (J ST/RL ST) 153 Dead Sea Scrolls (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course will explore early Judaism through what is known about it from the Dead Sea Scrolls, Jewish documents dating from approximately 225 B.C.E. to 68 C.E. that

were discovered in 1947-1956 along the Dead Sea in Jordan (now the West Bank of Palestine). The course will be divided into three parts: 1) a short introduction to Judaism, especially the history of early Judaism, from the writing of the Hebrew Bible (Old Testament) to the Talmud; 2) a discussion of the caves above the Dead Sea and their relationship to the archaeological site called Khirbet Qumran; and 3) a survey of the contents of the 900+ Dead Sea Scrolls and select readings of some of them. These scrolls are primarily of three kinds: "biblical" books (books that came to comprise what is now known as the Hebrew Bible/Old Testament) and their commentaries or translations; "apocryphal" or "pseudepigraphical" books (previously known Jewish writings that never made it into the Hebrew Bible, such as Tobit, Enoch, etc.); and "sectarian" Jewish writings (previously unknown writings that seem to come from a minority Jewish group).

Cross-listed with: CAMS 153, JST 153
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 General Education: Humanities (GH)

RLST 160: Sacrifice in Ancient Religions

3 Credits

Examines theories of sacrifice and its manifestations in especially the religions of the ancient Mediterranean world and the Near East. RL ST (CAMS/J ST) 160 Sacrifice in Ancient Religions (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Sacrifice (from Latin sacer "holy" + facere "to make") is one of the most prominent and troubling aspects of religion, in that it involves making an offering or slaughtering an animal to a deity. Its destruction and violence is often at odds with other rituals and core understandings within a religion, so why is it done and what good does it bring? This course will first examine some competing definitions and theories of sacrifice, and then turn to its manifestations in the ancient societies and religions of Greece, Rome, Egypt, Mesopotamia, Israel/Palestine (along with its neighbors Hatti and Phoenicia), as well as some examples from outside the Mediterranean world and the Near East, such as Mesoamerica or Vedic religion.

Cross-listed with: CAMS 160, JST 160
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 General Education: Humanities (GH)

RLST 164: Muhammad and the Qur'an

3 Credits

History of the Qur'an and its interpretation by the early Muslim community; life of Muhammad and his role within Islam.

Cross-listed with: ARAB 164
 International Cultures (IL)
 General Education: Humanities (GH)

RLST 165: Islamic States, Societies and Cultures c. 600-1500

3 Credits

This course introduces students to the history and culture(s) of the Islamic world from c. 600-1500. The course develops a historical framework for understanding developments in religious and legal thought and practice, science, medicine, and technology, philosophy, and the arts. Students will learn about culture through lecture and discussion and through examination and analysis of a variety of texts and examples of material culture from different periods and regions.

Cross-listed with: ARAB 165, HIST 165
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Key Literacies

RLST 181: Introduction to the Religions of China and Japan

3 Credits

A survey of the history, philosophy, and cultural impact of the major Far Eastern religions: Confucianism, Taoism, Buddhism, and Shinto. ASIA 181 / RLST 181 Introduction to the Religions of China and Japan (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This is an introductory survey of the historical, philosophical, and cultural dimensions of the major religious traditions in China and Japan. The course delineates and highlights the organic view of the universe and the hierarchical ordering of society in East Asia. It traces the evolution of the major traditions (Confucianism, Daoism, Buddhism in China, as well as Shinto, Buddhism and Confucianism in Japan) by examining their ideas of humanity and nature, morality and society, and metaphysics and ethics. It also reveals the interaction and interrelation between ideology, politics and society, and their impact on the development of the major religious traditions in history. A major focus is the relation between the popular and folk practices and beliefs of esoteric Daoism, devotional Buddhism, and fertility-cult Shinto and the elite and literate doctrines and precepts of Confucianism, philosophical Daoism, and monastic Buddhism. The course also devotes some attention to the influence of religion on various facets of culture, such as medicine, science, literature, art and food. The objectives of the course are first to acquaint students with the religious beliefs, values, and practices of China and Japan by looking at their historical formations and contemporary manifestations, and second, to locate them in a global and comparative context.

Cross-listed with: ASIA 181
 Bachelor of Arts: Humanities
 Bachelor of Arts: Other Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Global Learning

RLST 197: Special Topics

1-9 Credits/Maximum of 9

Formal courses given infrequently to explore, in depth, a comparatively narrow subject that may be topical or of special interest.

Bachelor of Arts: Humanities

RLST 235: The Church and the Jews

3 Credits

Examination of the relationship between Western church and the Jews from the First Century to Enlightenment. HIST 235/HIST 235 The Church and the Jews (3) (US;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course will examine a key aspect of western history - the complex relationship between the Western (Roman Catholic) Church and the Jews, from the first century to the present. We will analyze ideas and policies regarding Jews as expressed in different realms, from theology and canon law to church art and popular preaching. We will also examine how changing conditions led to striking changes in church attitudes and policy, and how church policy was often at odds with popular sentiments about Jews. The course will be designed to enable students to grasp the fluidity of attitudes over time, and the interplay of economic, social, political, and theological factors; to grasp of essential elements of a key area of conflict in western culture; and to develop their skills in the close reading of primary texts. Students will be evaluated on the basis of three quizzes and a final exam. The course would offer a chance for students to develop perspectives previously gained in a number of courses, particularly HIST 001 and 002 (The Western Heritage), RL ST 001 (Introduction to World Religions), RL ST 101 (Comparative Religion), HIST 107 (Medieval Europe), HIST 407 (Early Medieval Society), and J ST 010 (Jewish Civilization). It would complement such courses as HIST 108 (The Crusades), HIST 408 (Church and State in the High Middle Ages), HIST 412 (Intellectual History of the Middle Ages), HIST 414 (Renaissance and Reformation), J ST 111 (Early Judaism), J ST 110 (Hebrew Bible), RL ST 120 (New Testament), and RL ST 124 (Early and Medieval Christianity). The course will count for 3 credits toward a) the 22 credits required for the minor in Jewish Studies, b) the 33 credits required for the major in Jewish Studies, c) the 30 credits required for the major in Religious Studies, and d) the 36 credits required for the History major.

Cross-listed with: HIST 235, JST 235

Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)

RLST 280: Women and Judaism

3 Credits

Explores the Jewish views of women that have influenced the roles of women within both the religion and Western culture. J ST (WMNST;RL ST) 280 Women and Judaism (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Women and Judaism will introduce students to the roles and views of women as seen in the Jewish tradition. Because Judaism is not monolithic, these views will vary even within time periods and even among rabbis. The goal of this course, therefore, is not for students to leave the class with one idea of what a Jewish woman is or one idea of what issues are at stake for women in Judaism. Rather, the goal is for students to understand the complex relationship women have to this religion. This course will also explore the views of Jewish women and the issues that concern them in contemporary society. Objectives include the following: students will begin to understand the stereotypes that influence how Western society views Jewish women, and as a result, how they have come to view themselves. They will be asked to examine the many important roles that Jewish women have played both in their religion and the society at large. They will be asked to examine how the

Jewish tradition both helped and hindered women to play these roles. They will see how Jewish women contributed to the development of their own religion and to the larger culture in which they live. They will develop a deeper appreciation for the complexity of the relationship between women and religion. Topics include images of Jewish women in the Bible and the media, women and Jewish views of sexuality, Jewish ethics, Judaism and feminism, and women and Jewish theology. Students will be evaluated by examination, writing ability (several short papers or one larger paper), and group presentations.

Cross-listed with: JST 280, WMNST 280

Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)

RLST 294: Research Project

1-12 Credits/Maximum of 12

Supervised student activities on research projects identified on an individual or small-group basis.

Bachelor of Arts: Humanities

RLST 297: Special Topics

1-9 Credits/Maximum of 9

Formal courses given infrequently to explore, in depth, a comparatively narrow subject which may be topical or of special interest.

Bachelor of Arts: Humanities

RLST 400: Theories of Religion

3 Credits

Comparative and interdisciplinary study of two or more systematic theories of religion: anthropological, psychological, sociological, philosophical/theological.

Prerequisite: 6 credits in religious studies or seventh-semester standing
Bachelor of Arts: Humanities

RLST 405: Jews and Food

3 Credits

Jewish laws, customs and attitudes with regard to food production, agricultural policy and eating from biblical to modern times. JST 405 / RLST 405 Jews and Food (3) (IL) This course examines Jewish laws, customs and attitudes with regard to food production, agricultural policy and eating from biblical to modern times. These tenets of the Jewish tradition presently underwrite modern movements concerned with land use and food sustainability, as well as ethical behaviors in food production. The goal of the course is to understand how Jewish tradition can inform and contribute to improvements in the modern food system. The starting point is the ancient world of the Israelites. Students will study agrarian interpretations of the Hebrew Bible as well as extra-biblical sources and archaeological data. The biblical attitudes toward food, eating, and agricultural practices are then traced into the post-biblical period and rabbinic periods. The course then jumps ahead to the present day, to shed light on a number of modern Jewish agricultural and food initiatives concerned with issues such as healthy land use, sustainability, and justice in food production and distribution. These movements proceed from various interpretations of Jewish law

and custom, and illustrate how some modern Jewish attitudes toward food and eating are responsible for reimagining, and in some cases reinvigorating, biblical ideas and practices. At the conclusion of this course, students will be able to identify and understand the historical and theological significance of diet and eating practices of ancient Israelites and will understand the development of Jewish food laws and practices in the post-exilic and early rabbinic eras. Students will be able to evaluate the extent to which ancient Jewish thought has influenced modern Jewish attitudes and actions regarding food and social responsibility, and will be able to envision the ways in which Jewish tradition, both ancient and modern, can contribute to current progress and future improvement in our systems of food production, distribution and consumption. While a wide variety of derivative topics will be discussed, this course is particularly appropriate for students pursuing programs of study dealing with the biblical world, the development of early Judaism, Jewish ethics, and/or modern Jewish thought, as well as those studying agriculture and food systems who are interested in how Jewish tradition addresses these universal concerns.

Prerequisite: J ST 010 or permission of the program

Cross-listed with: JST 405

International Cultures (IL)

RLST 407: Antisemitisms

3 Credits

Surveys the history of anti-Semitism from antiquity through the Middle Ages to the present. HIST (J ST) 409Y (RL ST 407Y) European Anti-Semitism from Antiquity to the Present (3) (IL)(BA) This course meets the Bachelor of Arts degree requirements. This course analyzes major episodes in the history of anti-Semitism and tries to clarify the motives and dynamics involved. It seeks to understand what these episodes have in common and what is unique in each case--is there a single universal, eternal antisemitism? Or are there rather "anti-Semitism's", each belonging to a unique historical context? Is there a single continuous line of development in anti-Semitism? What is the relationship of a particular anti-Semitism to the national culture in which it originates? We will be reading the major original texts of anti-Semitism from Roman and ancient writers, through early Christian texts and medieval Christian Blood Libels against the Jews, documents of the Spanish expulsion, Lutheran tracts, Voltaire's essays, German philosophical texts from Kant to Marx, Wagner's racial essays, the Protocols of Zion, and documents of Nazi anti-Semitism by Hitler and Streicher. The major part of the grade will depend on a short research paper which will be presented in various drafts, so that the final version represents the culmination of discussion and constructive criticism and advice. This course is a parallel course to J ST/HIST 416 (Zionist History) and J ST/HIST 118 (Modern Jewish History). This course will count toward the Religious Studies, Jewish Studies, and History majors and minors in the 400-level category.

Cross-listed with: HIST 409, JST 409, RLST 409

Bachelor of Arts: Humanities

International Cultures (IL)

Writing Across the Curriculum

RLST 408: Hindu Studies

3 Credits

Special topics in Hindu studies. RL ST 408 Hindu Studies (3) (US;IL) (BA) This course meets the Bachelor of Arts degree requirements. Religious Studies 408 (Hindu Studies) provides a critical examination of selected philosophical and devotional systems within the diversity of Hindu

religious traditions within the context of south Asian history. This course explores the nature of Hindu Darshana or outlook through textual analysis of some of its primary scriptures (in translation), as well as (in English) works by more recent Hindu thinkers and philosophers. Students will trace the emergence of ethical, moral, and social ideals of Hinduism through a detailed study of its belief systems as they had evolved through the ages. For example, a typical research project may involve writing a series of two papers, one focusing on the religious roots of non-violence in heterodox ideals of Jainism of fifth century B.C.E, and a second one, exploring the modern relevance of non-violence in political discourse as represented in the writings of Mohandas Gandhi. Students will be evaluated on a mid-term and a final exam, two research papers and debates. RL ST 408 serves as one of the courses fulfilling the 6 credits requirement of the 400-level course for a Religious Studies major. It also fulfills the United States Cultures and International Cultures designation.

Prerequisite: 3 credits in religious studies

Bachelor of Arts: Humanities

Bachelor of Arts: Other Cultures

International Cultures (IL)

United States Cultures (US)

RLST 409: Antisemitisms

3 Credits

Surveys the history of anti-Semitism from antiquity through the Middle Ages to the present. HIST (J ST) 409Y (RL ST 407Y) European Anti-Semitism from Antiquity to the Present (3) (IL)(BA) This course meets the Bachelor of Arts degree requirements. This course analyzes major episodes in the history of anti-Semitism and tries to clarify the motives and dynamics involved. It seeks to understand what these episodes have in common and what is unique in each case--is there a single universal, eternal antisemitism? Or are there rather "anti-Semitism's", each belonging to a unique historical context? Is there a single continuous line of development in anti-Semitism? What is the relationship of a particular anti-Semitism to the national culture in which it originates? We will be reading the major original texts of anti-Semitism from Roman and ancient writers, through early Christian texts and medieval Christian Blood Libels against the Jews, documents of the Spanish expulsion, Lutheran tracts, Voltaire's essays, German philosophical texts from Kant to Marx, Wagner's racial essays, the Protocols of Zion, and documents of Nazi anti-Semitism by Hitler and Streicher. The major part of the grade will depend on a short research paper which will be presented in various drafts, so that the final version represents the culmination of discussion and constructive criticism and advice. This course is a parallel course to J ST/HIST 416 (Zionist History) and J ST/HIST 118 (Modern Jewish History). This course will count toward the Religious Studies, Jewish Studies, and History majors and minors in the 400-level category.

Cross-listed with: HIST 409, JST 409, RLST 407

Bachelor of Arts: Humanities

International Cultures (IL)

Writing Across the Curriculum

RLST 410: Jews in the Medieval World

3 Credits

Trends in medieval Jewish society under Islam and Western Christendom. HIST 410/HIST 410 Jews in the Medieval World (3) (US;IL)(BA) This course meets the Bachelor of Arts degree requirements. The Jews lived in widely scattered communities under Christian and Islamic rule in the medieval period. This course will examine how Jews adapted

the traditions they developed in Palestine and Babylonia in the early centuries C.E. to the new conditions they encountered in Europe and the Mediterranean region from the ninth to the fifteenth centuries. It will focus on the general problem of how traditional societies survive in rapidly changing circumstances, particularly when their members are a minority population. The course will aim at developing students' skills in comparative analysis as they compare the adaptive strategies of Jews in different cultural spheres (the Franco-German region versus Spain, for example). They will also be asked to compare the different polemical stances Jews adopted vis-a-vis Christianity, on the one hand, and Islam, on the other. They will be encouraged to understand the ways in which Jews internalized certain aspects of the majority culture and rejected others. It is hoped that they will come to see how deeply Jewish history was intertwined with medieval Christian and Islamic history, despite inter-religious hostilities and the frequent need for Jews to defend against majority aggression. Students will be evaluated on the basis of two mid-term exams (the first after the survey of the Muslim world, the second after the examination of the Franco-German region) and a comprehensive final exam. The course will be linked to most of the courses taught in the field of Jewish Studies, especially J ST 111 (Early Judaism), J ST 114 (Modern Judaism), and J ST 118 (Modern Jewish History from 1492). It will also be linked to offerings in Religious Studies: RL ST 001 (Introduction to World Religions), RL ST 101 (Comparative Religion), RL ST 107 (Introduction to Islam), RL ST 124 (Early and Medieval Christianity), and RL ST 165 (Introduction to Islamic Civilization). Further, it would complement HIST 001 and 002 (The Western Heritage), HIST 107 (Medieval Europe), HIST 108 (The Crusades), HIST 407 (Early Medieval Society), HIST 408 (Church and State in the High Middle Ages), HIST 412 (Intellectual History of the Middle Ages), and HIST 471W (Classical Islamic Civilization, 600-1258). The course will count for 3 credits toward: a) the 22 credits required for the minor in Jewish Studies, b) the 33 credits required for the major in Jewish Studies, c) the 30 credits required for the major in Religious Studies, and d) the 36 credits required for the History major. It will be offered once a year with an enrollment of approximately 60 students.

Cross-listed with: HIST 410, JST 410
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)

RLST 411: Jewish Studies

3 Credits

Study of the life and thought of a particular period or movement in the history of Judaism.

Prerequisite: 3 credits in religious studies

Cross-listed with: JST 411
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)

RLST 412: American Judaism

3 Credits

The development of Jewish religion and culture in America from the colonial era to the present.

Prerequisite: HEBR 010 or J ST 010

Cross-listed with: JST 412

Bachelor of Arts: Humanities

RLST 420: Major Christian Thinkers

3 Credits

Systematic inquiry into the religious thought of one or more Christian thinkers, such as Paul, Augustine, Luther, Calvin, Kierkegaard, or Tillich.

Prerequisite: 3 credits in religious studies

Bachelor of Arts: Humanities

RLST 422: Religion and American Culture

3 Credits/Maximum of 6

Selected topics, problems, or historical movements in American religion; relation between religion and American culture.

Cross-listed with: AMST 422

Bachelor of Arts: Humanities

RLST 423: Orthodox Christianity: History and Interpretations

3 Credits

Examines Orthodox Christianity from origins to present using critical historical analysis of primary and secondary sources. RLST 423 / HIST 423 Orthodox Christianity: History and Interpretations (3) (GH;IL) (BA) This course meets the Bachelor of Arts degree requirements. This course examines Orthodox Christianity from its origins to the present by focusing on a series of four major problems using critical historical analysis of primary and secondary sources. 1) The course provides students with the means to examine Orthodox self-understanding: Orthodox doctrine of God, its anthropology. 2) The issue of a world religion and the relationship of Orthodoxy to other world religions and secular authorities and other forms of Christianity, especially "western" Christians. 3) The challenge of alternate world religions—Judaism, Islam, western Christianities. 4) The challenge of modern Orthodoxy in the context of twentieth and twenty-first century developments and issues.

Prerequisite: HIST 105

Cross-listed with: HIST 423

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

RLST 424: Monotheism and the Birth of the West

3 Credits

The birth of monotheism and its relation to social organization, the idea of individuality, and science. RL ST (J ST/HIST) 424H (PHIL 434H) Monotheism and the Birth of the West (3) (BA) This course meets the Bachelor of Arts degree requirements. Learn about the formation of Western culture, while learning to analyze the texts and other evidence about its formation from a critical, rather than naive, viewpoint. The idea of monotheism probably arose very early, and was even briefly implemented as a state cultic policy in Egypt in the 14th century BCE. Why, then, did it take another seven centuries to become widespread—appearing in ancient Judah, Babylon, and Ionia almost simultaneously? To answer this question, the course focuses on several developments, through the medium of primary texts and archaeology: the shift from a state hinterland based in extensive agriculture and household processing

to one organized for intensive agriculture and industrial processing the rise of recognizably modern science; the promotion of individuation and an international elite culture in the context of Assyrian and Babylonian imperial ambitions; the development of the historical and archaeological arts in the context of archaizing in order to reinvent local traditions; and the socialization of monotheism and of democracy. Students will be evaluated on their discussion of the textual evidence as well as on reports in class and a final paper. This is the sole honors course treating the birth of the West. It expands on knowledge acquired in courses listed as prerequisites and in RL ST/CAMS/J ST 012; CAMS 044; ANTH/CAMS 133; CAMS/PHIL 200; HIST 100; HIST/J ST 102; and PHIL 200 and enriches the students experience in CAMS 400, CAMS 440, and CAMS 480; HIST 402; J ST 411; PHIL 437; PHIL 453, and PHIL 461. This course counts toward the major in Jewish Studies, History, Religious Studies and toward the minor in Jewish Studies and Religious Studies.

Prerequisite: RL ST004 , RL ST102 , RL ST110 , or RL ST120
Cross-Listed
Bachelor of Arts: Humanities
Honors

RLST 425: Books of the Bible: Readings and Interpretation

3 Credits/Maximum of 12

Study of a biblical book/topic in terms of literary, historical, and cultural contexts, history of interpretation, and critical scholarship. CAMS (J ST/RL ST) 425W Books of the Bible: Readings and Interpretation (3 per semester/maximum of 12) The Bible is a diverse collection of writings sacred to Jews and Christians written over about 1000 years, in a variety of different genres and historical circumstances. This course allows students the opportunity to study in depth a particular book of the Bible, from either the Hebrew Bible/Old Testament or the New Testament. We will explore the literary, historical and cultural context of the book in question. A literary analysis of the book will include consideration of genre and literary devices, and a close reading of the text. A historical analysis will consider the date of composition, its source materials, comparative traditions in other cultures, and relevant historical and cultural factors relevant to understanding the text. The course will introduce students to various other approaches to interpretation of the Bible in modern scholarship, including feminist and post-colonial critiques. We will also explore the varied interpretations and uses of the book in Judaism, Christianity, and Islam throughout history, and its influences in Western culture, including art and literature. The course will be offered once a year with varying content, and students may repeat it when taught with different content.

Prerequisite: 3 credits in CAMS or J ST or RL ST, recommended CAMS/J ST/RL ST 110 or 120; or ENGL 104.
Cross-listed with: CAMS 425, JST 425
Writing Across the Curriculum

RLST 440: The Orthodox Christian Tradition

3 Credits

History, culture, and beliefs of the Eastern Orthodox religious tradition with special reference to Russia.

Prerequisite: RL ST004 , RL ST124 , RL ST125 , RUS 100 or RUS 110
Bachelor of Arts: Humanities
International Cultures (IL)
United States Cultures (US)

Writing Across the Curriculum

RLST 461: Sociology of Religion

3 Credits

Contemporary religion in the global perspectives: beliefs, structure, and function of major religious traditions, denominations, and cults.

Prerequisite: 3 credits of sociology or religious studies
Cross-listed with: SOC 461
Bachelor of Arts: Social and Behavioral Sciences
International Cultures (IL)
United States Cultures (US)

RLST 471: Classical Islamic Civilization, 600-1258

3 Credits

Pre-Islamic Arabia; Muhammad; Arab conquests; Islamic beliefs and institutions; literary, artistic, and scientific achievements; relations with Europe; breakdown of unity.

Cross-listed with: HIST 471
Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)
Writing Across the Curriculum

RLST 478: Ethics After the Holocaust

3 Credits

This course analyzes the ethical and philosophical consequences of the Holocaust. Primary areas of examination will be (1) the nature of pre-Holocaust ethical theories and how those theories have failed to sufficiently account for the Holocaust, both philosophically and empirically, and (2) possibilities for a post-Holocaust ethics. Course topics will include the history of ethical theory, the nature and problem of evil, goodness and suffering, witnessing and testimony, and the promise of an ethics. In addition, recent approaches to trauma theory and rights discourse will also be introduced, with some emphasis on how post-Holocaust ethics have been utilized in contemporary human rights work. This course provides students with philosophical approaches to the issues that emerge out of the events of the Holocaust. The course will help students expand their knowledge of the events of the Holocaust through a philosophical approach that does not merely expose them to what happened, but asks them to think about the implications of what happened: most specifically, how do we understand ethical life, if it cannot stop or confront evil? The course will encourage students to think critically, write effectively and express their thoughts logically. Student evaluation will be based on both regular writing assignments and in-class work, possibly including presentations and group-work. This course covers material in the history of philosophy, contemporary philosophy, and writings pertaining to the Holocaust in various forms (historical, literary documentary, and so forth). It provides links to other major areas in the history of philosophy, postmodernism, ethics, philosophy of religion, and Jewish history.

Prerequisite: One course in either JST or PHIL
Cross-listed with: JST 478, PHIL 478
Bachelor of Arts: Humanities

RLST 483: Zen Buddhism

3 Credits

The development and current state of Zen Buddhist thought and practice.

Cross-listed with: ASIA 487
Bachelor of Arts: Humanities
Bachelor of Arts: Other Cultures
International Cultures (IL)

RLST 494H: Research Project

1-12 Credits/Maximum of 12

Supervised student activities on research projects identified on an individual or small-group basis.

Bachelor of Arts: Humanities
Honors

RLST 495: Internship

1-18 Credits/Maximum of 18

Supervised off-campus, non-group instruction, including field experience, practica, or internships.

Prerequisite: prior approval of proposed assignment by instructor
Bachelor of Arts: Humanities

RLST 496: Independent Studies

1-18 Credits/Maximum of 18

Creative projects, including research and design, which are supervised on an individual basis and which fall outside the scope of formal courses.

Bachelor of Arts: Humanities

RLST 497: Special Topics

1-9 Credits/Maximum of 9

Formal courses given infrequently to explore, in depth, a comparatively narrow subject which may be topical or of special interest.

Bachelor of Arts: Humanities

RLST 499: Foreign Study--Religious Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

Bachelor of Arts: Humanities
International Cultures (IL)